## RELIGIOUS.

The Proclamation of the Gospel in the Churches Yesterday.

MR. HEPWORTH'S "NEW DEPARTURE."

The Pastor of the Church of the Messiah Resigns His Pastoral Charge.

An Enthusiastic but Indignant Church Audience.

Father Beaudevin on the Star in Bethlehem.

Dr. Merrill Richardson on the New Year

Sermons by Father Beaudevin, Dr. Chapman, Rev. Messrs. Beecher, Hepworth, Longacre, Fred Evans and Elder Bywater.

CHURCH OF THE MESSIAH.

mon by Dr. Hepworth, Giving More Par-culars of His "New Departure"—He Reetters Sent Him-Sensation, Applause and House.—The People for the Prencher.

A scene rather unusual in a church and among a orahipping congregation took place yesterday orning in the Church of the Messiah. Dr. Hepworth, as previously announced, gave his people his reasons for preaching his Christmas sermon. His discourse yesterday might be considered a farewell to this church, and hence the most infarewell to this church, and hence the most in-tense interest was manifested to hear what the eloquent divine had to say. Every seat in the build-ing was occupied, and double rows of camp stools lined the aisles, while many scores of persons who could not be otherwise accomlated stood up in the rear and in the galleries.

The Doctor created some sensation during the rogress of his sermon, and at its close he said that than the fruitage to the blossom, and that he stands to-day practically where he stood ten years ago. from the old theological landmarks, so that men are now admitted wit hin its fold who would not be cived into any other body of Christians in the

A SLIGHT SENSATION was manifested at this statement. When he had mushed his sermon the Doctor said that as he was no longer a Unitarian he had deemed it proper to tender his resignation. He had, therefore, written to the Chairman of the Board of Trustees Mr. Babcock, on Friday evening, announcing that his resignation would be laid before the church at its regular meeting on Monday. But Mr. Babcock has written him a letter on Saturday evening, which, for the honor of the Church and of The Doctor then expressed his kindly feelings loward the congregation, and said that the two ars of his ministry here have been among the appliest of his life, and all that he asked was to be should see that the Doctor received his pay therefor, but that after this date his services would not be re-pured. Other scurrilous letters had been sent him m with trying to break up the Church and to gain

nim with trying to break up the Church and to gain possession of the edifice. &c., &c. But he said he would not raise his finger to ask one of the congregation to follow him. If they would keep their leats he would take his hat and WALK OUT ALONE INTO THE WIDE WORLD, with hone but his Heavenly Father above him and Jesus Christ his Redeemer in his heart. As the Doctor read the extract of the letter and referred to the others the people hissed and alseed again; and when the assertial and own independence and right.

with none but his Beavenly Father, as the poctor read the extract of the letter and referred to the others the people assed and alissed again; and wasen he asserted his own independence and right to follow his convictions a murant of applainer ran through the congregation.

When Dr. He, worth had finished his statement Mr. Baboock, who evidently did not expect to have the matter alluded to, rose to make an exchanation, but he was repeatedly hissed while proceeding with his apolo, y, and muranus of "sname;" were audible in parts of the church. He acknowledged the writing of the letter on his own responsibility and considered it justificated, but expressed his former kindly feelings toward and relations with Dr. Hepworth, who should not, he said, preach again in usent, in the control of the Messian with his Haboock's consent, the control of the Messian with his Haboock's consent, who should not, he said, preach again in the control of the Messian with his Haboock's content, the control of the Messian with his Haboock's content, the high state of the Messian with his Haboock's content, and the congregation nitherto, he had hoped to leave the church without creatury feelings of animosity in the hearts of any one. When he was engaged, he said, the waster who pears, from October to October, but very soon after his comidig the trustees came to him and said that they could not rent their pews liness he would conson to become their permanent pastor. He therefore authoriced them so to announce to the people. And, though he might not, he said, preach in aessain's church next Sunday, you may oeneve, he added, I shall preach somewhere the church and was demined to the former and the congregation with his his high preaches and his past of the minimum and impressive occurred them so to announce to the people. And, though he might not, he said, preach in aessain's church next Sunday, you may oeneve, he added, I shall preach somewhere the history of the congregation with him his history of the preach of the preach of the preach

belong to Christianity more than to any denomination.

And I can the more freely discuss our denominational position because I was born and reared under
its induences and because in these latter years I
have had some little to do in the administration of
its affairs. I have watched its progress and its tendeacies, not with the heart of a critic, but with

A SAD PRIENDERIP.

All the while recling sure that it is gradually becoming a simple protest and nothing more, and that so
far as I was concerned it would end in my leaving
it and going I knew not where. I felt this solicitude, not for the body itself, because it is able to
take care of itself, but for myself as an individual.

In the first place, let me say that when Channing
gave organic snape and method to the body Unita-

rianism was as unlike what now goes under that name as one thing can be unlike another. So far as theology was concerned Channing rejected the name Trinitarian; but in defining the position of thirst he gave him about the position and authority which motiern orthodoxy gives him. Channing soared fo the highest peak of concei able existence, and then gazed God-ward for Christ. I sometimes think that we, on the other hand, are trying to find him in that group of gifted phino-phers who in times past, have shid wise things. And the dogma of the unity was parily incidental. The mission of the body was to protest against the rigidity and bivotry of the old fashioned orthodoxy. And in doing that much he worked in the direction of civil-zation and providence. But in these days the rights of private judgment are respected by all acts, and a coessary differences among honest men are not regarded as

are not regarded as

A BARRIER TO COMMUNION.

So far, then, as this part of the mission of Unitarianism is concerned we may safely say that it is accounnissed.

secus, and accessary differences among honest men are not regarded as.

So far, then, as this part of the mission of Unitarian-lam is concerned we may saiely say that it is accompilished.

This is felt to be true by a considerable portion of the body, I think, and therefore an entirely new is such as been presented, and one with which fear have no 87 upactly whatever, and one with mission of the body, I think and therefore an entirely new is such as the part of the continuous of the said of the world to-day for very toose ideas about the Bible, and for a theory of Christ which to my mind robs Him of that which makes him the Christ—we have admitted to our islowship and to a vote in all our conferences a class of thinkers who tear things up by the roots and leave nothing but the glassity hole from which the living tree was taken. It is of little use to deary this. From the very nature of our body it must admit such men, and their names will be found recorded in our annual Year Book. Their induced upon the body has been made like that of new who to political circles not the balance of power. They have dedour hands and obligate, you will sake me how this change came about, in this was:—Theodore Parker, years ago founded a hew school of thought in America. Personally he was as true and gentle and obligate and obligate the said of the deadmination, and his image and superscription are on it was the passing as any soul that ever lived. I knew him and admired him. Theologically he fore everything to pieces. He grew up out of our midst. At first we prominent man our that farker my out of our midst. At first we prominent man our that farker my out of our midst. At first we prominent man our that farker we have a substantial of the dead the most prominent man our that farker is not one substantial that has no unannity of opinion on the substantial of the other of the substantial o

It is atterly impossible. My hame will be taken from their books.

I hope, and I shall go my way. I have no personal feeling towards any man living. I am actuated in this thing simply and only from a sense of duty. Second, if you will it and will go with me, I shall not joid any other sect, but will stand alone on the basis of my Christmas sermon. We will be wholly unsectarian. We will build our Church on the Fathernood of God, on the divinity of Jesus Christ and on the Bible as the Word of God to save the souls of an erring race. Third, if you do not care to do this only one thing is left me; I shall join the orthodox Congregational body, and do my unmost to bring men to a knowledge of the Gospel of Jesus Christ.

nimost to bring men to a knowledge of the cosper of Jesus Christ.

I have worked with you lovingly, and I hope to retain the generous riendships which I have made. God bless, you, dear iriends, now and always.

#### NEW ENGLAND CONGREGATIONAL CHURCH.

The New Year and Its New Daties-This Discipline-Sermon by the Rev. Dr. Merrill Notwithstanding the cold snap a genial and

pleasant warmth pervaded, yesterday morning, the New England Congregational church, corner of Madison avenue and Forty-seventh street. The geniality and warmth were intensified by the miling faces of many just returned from spending the holidays at the r New England comes. And be-side this the sermon of the pastor, Rev. Dr. Merrili Richardson, besides coing peculiarly appropriate to the first Sabbath of the year, glowed, if anything, with more than the usual flery ardor of impassioned eloquence in its effect, so warming up the nearts of his hearers as to banish all recollection or thought of the chilling wintry biast outside. His subject was, "The New Year and Its New Dutles," and the text Luke xiil., 8, "Lord, let it alone this year also." A man had a fig tree in his vineyard which, as years rolled on, bore no fruit. As it was only an obstruction he finally told his dresser to cut it down that it might not take up valuable ground; but the dresser begged but for one more chance, and if this failed it was surely to be out down. By this simple illustration Christ conveyed the truth that God started men in this vine-yard of the world for fruit. The more God does for men the more He expects. The world was made, the race was started and events were ordered, all with reference to the fruits of righteousness. The only reason why any mortal being should ask to be spared another year is that he may bear fruit. Only for this was he placed in the world's vineyard; only for this in the world's vineyard; only for this was he endowed with certain powers and possibilities; only for this is the discipline of life ordered; only for this has God revealed His will. Creation, providence, redemption point to this fruit as the end and aim of man's being. Year after year God Jooks for truit; looks for it in quality and quantity according to what He has done for us. It upon this first sabbath of another year we asked to be spared this year it should be that we may bear fruit to God's glory. He proceeded to show that this is God's end in man's creation. He proved this, first, from the declarations of Holy Writ. This moral fruit is called by many names—obedience, love, mercy, purity, meekness, pity of the poor, long suffering, confirmation in right, charliy and the like. They are all summed up in the word holiness, Having shown how God disciplined the ancient Jews in righteoushess, he urged that the principle and object of God's government with all nations was the same. Every moral being is created for the same object as Adam. Sin has not changed the aim. To secure this one great

God found a remedy for ein. Sin was not to defeat God's purpose. The fruit of rignacousness is still the one chief end of man. The reason given in the Bible will the one chief end of man. The reason given in the Bible will the one chief end of man. The reason given in the Bible will the one chief end of man. The reason given in the Bible will the control of the control of the word that they would not serve God. Their iniquities were their destruction. As God created the sun for light, the rain to water the carta and food for every living thing, so did he create man to be trained and confirmed in everything right. Nothing short of this would be worthy of God. He has governed the world with this sole object in view. However slow the process, light and truth have soread, and as nations have advanced in culture and refinement higher and nigher has risen the standard of righteousness. Thought and art tend to the furtherance of Christ's kingdom. This world is a GRAND THEATRE

tend to the furtherance of Christ's kingdom. This world is a GRAND THEATRE for training intelligent beings. Amplifying this point at eloquent length he made personal application of the text through enforcement of the idea that every man is either bearing fruits or cumbering the ground. God disciplined our fathers in the Old World before they came here. Great principles of right and liberty shook the thrones of Europe. Thousands came to this shore for conscience sake. Here they planted the Gospel in all freedom. The school and the church stood side by side, when the States and the nation were olyanized they were organized for the people and by the people. We enter into this rich inheritance—an inheritance of strong, hearty people, capable of great things. Under a northern climate, with a lough soil to subdue, habits of diligence and economy were formed, and for two and a half centuries much fruit was brought forth. In the family, in society, in the Church and State there has been a degree of individual

in society, in the Cource and a degree of individual TRAINING IN RIGHTEOUSNESS never surpassed. Nowhere has personal responsibility been so generally onjoined. Such is the spot in God's vineyard, so favored in its light and culture into which we were born. To every mind should come the question to-day, "what ignit of

is service for all—service in the families, service in society, service in the professions, service in business. We have Christian work in the Church and in the community. He urged, in conclusion, that man does not accomplish the divine end of his Creater without bringing forth fruits of righteomsess. If any had failed to bring forth such fruit heretofore, the beginning of the New Year was the proper time for the beginning of a new life. Now was the time for the recording angel to write against every name, consecrated to God.

Christian and the Man of the World Con-trasted-Look Out for the Fresent, and Let

as pastor. An interesting and most attractive pre-liminary feature, as usual, was the singing by the magnificent choir, with the sweetly attuned voice of

rising into a melody almost divine, clear and distinct above the other voices. The organist here, moreover, Mr. Holden, plays with rarely exquisite skill. Pulpit eloquence goes a goodway, but there can be no doubt that the highe way, but there can be no doubt that the higher culture attained and shown in church music the larger will be the attendance. Among the select pieces sung was "Heavenly Dwellings," an adaptation from Schubert, in which the compass and sweetness of Miss Abbolt's voice was most charmingly displayed. The subject of Dr. Chapin's discourse was "The Great Lesson or the New Year," and the text, Fniippians, il., 13 and 14—"Brethren, I count not myself to have apprenended; but this one thing I do, forgetting those things which are behind, and

text, Philippians, ill., 13 and 14—"Brethren, I count not myself to have apprenended; but this one thing I do, forgetting those things which are before, I press toward the mark for the prize of the high cadining of tod in Christ Jesus."

This illustration was not a mere figure of speech, but the solidity of fact, Ail absorbing earnestness was nere illustrated—the carnestness characterizing the foot racers in the old Greeian gaines. Paul here portrayed his own earnestness in the same carnest, surpreme endeavor should characterize all. Foreinost in Paul was that of Christians; the same carnest, supreme endeavor should characterize all. Foreinost in Paul was instrated his intense singleness of purpose. The ideal of a Christian life to Paul was that of Christian life is necessary of purpose. The ideal of a Christian life to Paul was that of Christian life to Paul was that of Christian life is necessary of purpose. The ideal of a Christian life to Paul was that of Christian life is not considered to this. A man may atte at one should be increast to this. A man may atte at one ching and yet do many things. The Christian life is to once complete, full purpose of life. Ail the great movements of the world have been carried forward by men burning with one strong, intense dealer, let a man start in life with a determination that he will do one thing and he will do it. If he determines to become rich, he will become so; if to achieve fame, he will achieve the life with a determination that he will do one thing and he will do it. If he determines to become rich, he will become so; if to achieve tame, he will achieve the will be one and the strength of the world and the certain life. But no complete than killing time. The man of one purpose keeps that purpose perpetually in view. It his an is waking thoughts; it fliss his dreams by night. Having eslarg

As the winged arrow files
As the winged arrow files
Speedly the mark to find,
As the lightning from the skice
Darks and leaves no trace behind,
Swifdy thus our fleeting days
Bear ut down life's rapid stream.
Upward, Lori, our spirits raise;
All below is but a dream.

#### CENTRAL BAPTIST CHURCH.

How to Make the New Year a Happy One-

Sermon by Rev. Fred. Evans. At the above-named edifice yesterday the reverence paster took his text from Philippians iii., 13—"For-getting the things which are behind and stretching myself forth to those that are before." "Milions of money for an inch of time," cried Elizabeth, Queen of England. Recitning on a royal couch, surrounded by life's luxuries, with a kingdom on which the sun never set, she who had wasted half a century would now parter millions for an inch of time. We scarcely realize the value of our gifts until they are gone. When a great man lives among us we think out little of him; but let death lay his cold hand upon him and we appear in mourning, and a movement is on foot to raise to his memory a monument of broaze. As the flight of birds so is the year which is gone. Golden opportunities, giorious privileges, heavenly days have flown by: but, like distant angels, their flight is far from us now. Our duty is to look well to the present year,

but, like distant angels, their flight is far from us now. Our duty is to look well to the present year, and to make the new year a happy one by "forgetting the timings which are beamd," &c. We must FORGET AND REMEMBER the past. Let us forget the short-comings of '71, and, like the mutitudes that drank of the river of Elysium, become oblivious of all that magnt unnerve us in time to come. But may we never forget the short-comings of '71, and, like the mutitudes that drank of the river of Elysium, become oblivious of all that magnt unnerve us in time to come. But may we never forget the sand of God in all its changes and vicessitudes i What a sad spectacle would the Prodigal Son present were ne to talink eternally of the swine and moan over the husks! But sweet music drowned his sorrow and the father's kiss banished murmurs from his lips; his life became a luminous page, whereon you could read, "Forget and forgive: live well and be thankful." No one has been perfect. The voice of Jesus to the sinner is not—Think of thy sins, mourn over lost opportunities, medicate on past wrongs; but, rather, sin no more, use the present, forget the imperfections of others. A celeorated painter made it a polot to avoid sceing any imperfect painting; "Decause," said he, "its delects creep into mine; but when I have an excellent work of art before me my work is to find out its excellencies, and not its imperfections." Like

Sibbs of Prey

that follow the scent of blood and feed on the putrid bodies, so do some men delight in the imperfections of others; they intend to grow fat on the dishonesty and faithiessness of their neighbors. Such individuals cannot ase wholesome food. Did any one ever succeed who laid his imperfections as the foundation of his future building? Forget, as Paul did, all the things which marked the commencement of the year '71 for you. You lost some of them before you made your first New Year's call: many were gone ere the first month had died into the past; we commenced with some friends who are gone; health

do without forgetting what remains behind. No doubt

OUR WHAK FOINTS

have outlived the last year; but we may hope to conquer and cancel them, with our leet on "the Rock of Agos," with our heads on the bosom of our Redeemer, and our hearts lesning ou the laithful promises of Jehovah. Let us likewise preserve a remembrance of the past. How many lave been the calls inviting us to repentance. They came in the lightning's dash, from the snining stars, the full sea, the faling leaf, the lonely cemetery and the funeral train. On every birinday and every new year's day they come, unmistaxably calling on us to repent and reform. Mercles have been showered on us. They may have appeared small; but, like the sands which divide earth from ocean, they fortify us against dangers when we unlike them. These are the songs of deliverance chanted by the Sweet Singers of Israel, Let the

certain period in life the present [3 misjuaged. Youta looks forward: its inheritance is in the uncertain future, and it throws away present happiness, never dreaming of the nossolity of becoming bankrupt. But in miridie life, when the grave sooms up in the distance, time begins to be valued. Old age should be the brightest stage of human existence. The grave should be our dressing room and the New Jerusalem our home. Do all you can to-day, and if to-morrow does not give all the happiness you expected you will receive the more for your previous exertions. "Now" is the watchword of the wise, and is on the banner of the prudent. Every day asks, "What will you do while I am with yo?" What story shall I give of you in eternity where I saurity shall be?" Now is the time to sow, to solze our booty, to earn our crown. Let us receive from the New Year all the blessings which it may please Providence to send us; let us make good use of them; and let us give back something in exchange to it. Let us give our best words and deeds. Our offerings shall be remembered in the world beyond the grave. Thus we can make life agreeable and live joyful in the hope of a blessed immortality; for

Life is real, life is carnest,
And the grave is not its goal.
"Dust thou art, to dust returnest."
Was not spoken of the soul.

### CENTRAL METHODIST EPISCOPAL CHURCH.

Discourse by Rev. Andrew Longacre. The pastor, Rev. Andrew Longacre, conducted the preaching from the text, II. Timothy, t., 13.—
"Hold fast the form of sound words which thou hast
heard of me, in faith and love which is in Christ Jesua." The precise meaning, he said, of the first portion of this verse was that we should steadfastly use and maintala the precise language of the truth as revealed in God's Holy Word. As a seal incelibly stamps its impress so the Word stamps itself as the sentiment of the Holy Spirit. The Christian must not only believe the Bible in a

HOLD FAST TO THE TRUTHS therein contained, and believe that there is a distherein contained, and believe that there is a dis-tinct and vital language in the words themselves. Some think all that is necessary is to hold the truth to be the word of God. This is a fatal mistake. Truth is inseparable from the language that utters it; words are the embodiment of thought. If the idea is not of much consequence it makes no differ-ence if it be not clothed in proper words. If you send a servant to a grocery you will not be particu-lar in giving him instructions as to the words to use, but if

YOU DISPATOH HIM TO A DRUG STOKE INTUINED IN THE WORLD HIM TO A DRUG STOKE INGUISED MAY BE OF CONSEQUENCE; Upon its proper comprehension may depend a life. So we must be particular with the message of God. Upon its correct interpretation depends the sulvation of souls. Comments upon this word may vary, but the word itself must be wild fast. The pastor referred to the habit of man to adopt the form of words to suit ourselves in forming an opinion of the Scriptures. This was seen in the catechism and the creed. In them we have the summarized truth. These are human, but they may be religious. The Caristian may catch

them we have the summarized truth. These are human, but they may be religious. The Christian may catch

THE LIGHT COMING DOWN FROM GOD, and their opinion of the truth varies but little from that entertained by the Christians before Christ's birth. Virtually the result of the truth is the same idea all over the Christian Church. These forms of Christian belief me.ut to hold fast to God's words and the creeds that come down to us. The pastor dweit at considerable length upon the duty of

pastor dweit at considerable length upon the duty of THE PARENT TO EDUCATE THE CHILD in the truths of the Bible. The young should be trained in the sober truths which you have each received—the doctrine trat has been your creed and he is in time of need, should be the first instruction imparted to your children. The fact is that the minds trained in the school of Christiae thought are the clearest minds in the world to-day. The pastor ably dweit upon the scientific theories of religion, and the differences as to the comprehension of the Word and urged upon his hearers to discard the teachings of philosophers, if they were in contravention of the Word of God, which is truth.

THE WORD IS FIXED AND STAYED.

The rock against which the gates of helt cannot prevail is God's truth, and we must accept it. Nature and the Bible can never clash; if they do we should go back and learn our ideas of iruth over again, and we would find that they work in harmony. The more than the saving his hearers that unless they laid hold upon the truth and lived a pure life they could not faithfully obey the commands of God, nor enter that life eternal which Christ has promised to all, irrespective of sect, who love Him in spirit and in truth.

#### REFORMED DUTCH CHURCH.

Sermon to the Young by Rev. Dr. Cuyler, of

Brocklyn.

Rev. Dr. Cuyler, of Brooklyn, preached a very impressive sermon to the young last evening in Dr. Ormiston's church, corner of Twenty-ninth street and Fifth avenue. His text was selected from the reverend speaker depicted, in his usual eloquent and impressive manner, the condition of the Ark and its living freight, tossed about upon the bosom of the waters for so many long, weary which, like many human ravens of the present day, did not return, but took care of itself only. He then sends out a dove, and the poor, gentle creature soars about without finding anything upon which to rest its weary feet, or upon which to replenish its famishing stomach, and finally returns, weary and well nigh spent. Noah sees it returning and stretches out his hand to take it in. In just this stretches out his hand to take it in. In just this condition, said the speaker, are thousands upon thousands of immortal souls to-day. They have soared away from God and the Saviour; are weary, foot sore and well nigh exhausted, and are now looking and longing to teturn. The dove returned to the only place where she could find rest, and so, my dear friends, you must return to the Saviour, for nowhere else can you find perfect rest. WOULD YOU SE SAVER, man of wealth and affluence? There is a place for you at the root of the cross beside the beggar, the illiterate vagacond and the poor orphan.

Rock of agest eleft for me.

Naga Jona and the poor orphan. Rock of axes I ceft for me, Let me hide myself in Thee; Let the water and the blood, From thy side, a healing flood, Be of sin the double cure, Save from wrath and make me pure.

From thy tite, a healing floot,
Be of sin the double cure,
Save from wrath and make me pure.

When the dove returned to the ark it found but one window through which to gain admittance; there was no other, and to this one the poor, fired thing made its way. Sinner, can't you draw a lesson from this? Can you not see that there is but one way for you to save yourselt? There is but one, barely one window, and through this you must go, barely one window, and through this you must go, barely one window, and through this you must go, it is wide open, and you will find there the loving Jesus, with outstretched arms, ready to help you and lift you up, and there is no time like the present. All dear friend, do not put it of till tomorrow. The to-morrow may never come for you. The beautiful sun of to-day rose on many a poor head that never saw it set; and so it may be with some of you if you wait till tomorrow. Why will you not begin the new year in this way? On! God will be so happy to take you to him, to enroll you among the saved in the Lamb's Book of Life. If, before you close your eyes to-night, you will throw yourself upon your knees and ask with a penilent heart that the blessed Saviour receive you and wash your sins away, an angel, if it were possible, would leave the great while throne and fly to meet you. Dr. Cuyler was even more than usually impressive in his remarks, and ere he had closed them there were very many moistened eyes among his hearers, and doubtless more than one poor soul resolved as he left the edince to heed that which he had been listening to and to commence the new year a follower of Jesus. As a fitting close to the exercises Dr. Cuyler invited the congregation to sing the good old hymn commencing,

Jesus lover of myson!

BROOKLYN CHURCHES.

Sermons by Mr. Beecher, Dr. Chapman and Elder Bywater.

#### PLYMOUTH CHURCH.

The Pure in Heart Shall See God-Love the

The Pare is Heart Shall See Ged—Leve the True Orthodex.

Mr. Beccher preached yesterday from Matthew vil., 9, 10 and 11—"Or what man is there of you whom if his son ask bread, will he give him a stone? or, if he ask fish will he give him a serpent? If ye, then, being evil, know how to give good gifts to your children how much more shall your Father which is in heaven give good things to them that ask Him?" If, said he, I wish to bring into comparison the god of the material world and the God who is our Father, I know of no better text for the purpose. Science teaches us power, order, the purpose. Science teaches us power, order, arrangement, but we learn from the method of the world nothing of divine disposition, but in Carist

Bible reveals to us a God with infinite depth feeling—a God of pity and love and helpfuln In the New Testament we find all figures exhausted to show now good God is, now tender and loving. The elevation of Christin giving his life for the world as compared with anything in material nature is simply actounding. In the outside world there are blood and tears and separations; yet in the Bible God is called

What is the meaning of this contrariets? The solution lies in human life, in our own souls, in Individual experience. Nature means all the outside world and all that is in men. We have no right to decide what nature says thit we judge nature as completed in man. The highest part of nature is in man. All the tendencies, the orifics and growths, all that is evolved out of human lives should be studied. We are to go the soul of man for facts, as much as to the field and the stars. Is not the fire that dames in genius a part of lasture? Are we to infer what God is by matter, and not from mind? We are yet so inner lect that the whole of what God means does not appear. It is only waen we retreat from the outward to the liner, to man? interior nature, that we understand anything of God. By direct analogy our saviour taught us to understand God. If a son ask a fish of his rather will he give him a serpent? If ye, then, being evil, give good things to your children now much more will your Father which is in heaven give the Hoty Spirit to them that ask film? Jesus stands and says. "Your Father which is in heaven give the Hoty Spirit to them that ask film? Jesus stands and says. "Your Father which is in heaven give the Hoty Spirit to them that ask film? Jesus stands and says." Went Father is ineffably more a father than you are." So, then, here is our Master taking the great facts of human experience and saying. "This which exists in you in miniature exists in God in TanaNexendant Powers.

and beauty." If we have the products of the temperate zone from our linkewarm nature, God is fropical and intense in love. We are at hiverty, then, in framing God to take what is best in man—not man's works, but man hitaself. Neither monarch nor magistrate, but the individual heart in its highest perfection, must teach as of God. Tou say God is not as your own father; but He is infinitely more tonder and helpful than an earthly father. Men 'ink they can our selfed to any great self-decided in our higher faculties, but he would be cause What is the meaning of this contrariety? The solution lies in human life, in our own souls, in in-

#### ST. JOHY'S METHODIST CHURCH.

The pastor of St. Joan's Methodist Episcopal church, Rev. J. A. M. Chapman, D. D., preached

yesterday from the twentieth verse of the fifth chap-ter of James:—"Let him know that he who convertthe name of the Lord;" and auricular confession on the exhortation, "Confess your faults one to catcher, and pray one for another, that ye may be heated." These dogmas, he asserted, were not sustained by those Soriptures. The first thought developed from the text was the co-operation of the human with the divine in the work of numan redemption. Christ took not on Him the nature of angels, but the seed of Abraham, in order that he might be the pattern, the teacher, the atoning sacrince and great high priest of mankind. God might have colimissioned angels to have announced the glad tidings of salvation through successive generations, as he did in its introduction, but he did not choose to do so for reasons that would readily suggest themselves to thinking minds. Christian character was a growth which was reached through exercise, displine and education, and the mittant Church afforded the fittest theatre and means for the attainment of growth. Angels would have been lacking in the elements of power and efficiency in the propagation of the Gospel that the Christian found in the fact that he was a living church afforded the fittest theatre and means for the attainment of growth. Angels would have been lacking in the clements of power and efficiency in the propagation of the Gospel than the Christian found in the fact that he was a living exhibition of its adaptation and power to save the human soul. Angels would also be lacking in an essential element of success—viz., sympathy—and also in their inability to lead sinners to the cross because of their ignorance of the way. No man could be successful in leading a sinner to Christ unless he had walked the way from sin to holiness, from unbelief to taith. Truth when reduced from the abstract to the concrete, from theory to practice, came with increased power and effect. Then, too, the power of the Gospel was more evidently seen to be of God when intered by human rather than by angelic belings, for the treasure was seen to be in earthen vessels, that the excellency of the power might be of God. When a few illiterate fisherine undertook to convert the world it was evident that they had superhuman power. It was god's plan to convert the world through human ayency, and the more Christilke in character and conduct the agent was, the more efficient and successful he would be. Converts born into a church that was warm, vifal, earnest, heatry and hiving, would be likely to have a corresponding type of religious experience. "Like priests, like people." Like churches, like converts. God sometimes in mercy did not send converts to a church that was cold, dead and formal. They would die as soon as born—or at least they would arealn to a sickly, feeble existence at the vory best. If it is to be expected to have converts prepared to cope with the world and to live truly Christian lives the Church must come up to the New Testament standard. It must be warm and vigorous, so as to all the young convert amid the difficulties of his mexperience in the early stages of his religious history. The genuine Christian vas the conversion of sinners. It was not his lim so much to build up a se THE MORMON CHURCH, WILLIAMSBURG.

the Mormon church, Williamsburg, yesterday after-noon to a numerous congregation of the saints. He noon to a numerous congregation of the saints. He said that he took pleasure in finding so many present who recognized the Church as the true Church of Christ. This church has been persecuted, and so have L. I have been monbed and stoned for the faith that is in me, but God has aiways come to my rescue and supported me. Indeed, it is well that we are persecuted. If we were let alone by outsiders we might become as bad as they. They persecuted our prophet Joseph—the founder of our Church—when polygamy was not recognized in the Unuren. Now they persecute us because polygamy is recognized. But it is not because polygamy is recognized. But it is not because of our extent that we are persecuted to-day, it is the accumulations of our industry in the valley that our persecutors desire. Principle is nothing with them. If we gave them our Substance you would hear no complaints against us from them. Our persecutors constitute a "ring," and the object of that "ring" is plunder. But God will not permit them to plunder us. The signal that haugs over Utan to-day will be vanished to-morrow.

Eider McKendrick delivered a lengthy address on the divine origin of the Mormon Church, and claimed that it was more pure than any other organization of the Christian brotherhood.

Elder Bywater delivered an earnest address in

#### NEW JERSEY CHURCHES.

ST. PETER'S CHURCH, JERSEY CITY.

Sermon by Father Beaudevin-The Star in

Bethlebem and the Wise Men—The Cath-elic Church and Its Founder. In St Peter's church, Jersey City, a sermon was preached by Fatner Beaudovin from the text—"We haze seen the star in the east and we have come to worship." Such were the words of the wise men who travelled from afar to adore

the infant Saviour, and from them we learn a wholesome leason. It pleased God to shed the light upon us as well as on the wise men. We have seen the light as well as they. There is no truth that the

minds than this, that our SALVATION IS THE GIPT OF GO He is the arbiter of our destiny, and He can do with us what he pleases. He gives to every ones grace sufficient for salvation. He gives to some, indeed, far more than to others. There are some so shielded and protected that they seem to have been

grace sufficient for salvation. He gives to some, indeed, far more than to others. There are some so
salielded and protected that they seem to have been
born in the practice of virtue. The case of the wise
men illustrates this. They were not the only one
who saw the star. It must have been visible to
thousands. But, out of all the thousands who saw
and admired it, three only understood that it was
a manifestation of God's will. This star was

A CALL OF HEAVEN.

Let us apply the case to ourselves. Have we not
also received such favors from Heaven? Have we
not been frequently called from the ways of sin to
a life of virtue? How many seem to have been
born under such circumstances that it seems an impossibility for them to practice virtue and to avoid
vice How many are there who are born in the
born under such circumstances that it seems an impossibility for them to practice virtue and to avoid
vice How many are there who are born in the
darkness of ignorance, and are allowed to grow up
and pass out of this world without even a knowledge of the traths of salvation? When we reflect
on this we can see what reason we have to be
thankint for the favors we have received from Divine Providence. There were many in doubt who
fan hed at the idea that three princes should leave
their kingdoms and their families and to follow the
star as a manifestation from Hawen. There were
many very wise in their own concelt, and yet they
did not understand the great mystery of the star at
Bethlehem. The wise men were

bethlehem. The wise men were

till they found the liniant Saviour. Now we are not
called upon to make such sacrifices in order to find
our God. We find thim in the confessional and we
keep up a comminication with dim through the sacrawent. And have we not reason on this account to
be more tanakuli for the graces we have received
than the wise men, and to make use of those
graces by devoting ourselves to the service
of God? The Scriptere tells us that the
star vanished from the sight of the wise men. How
bitter m

A German's Thirst for Guin Greater Than His Child's Life-An Extraordinary Case

Dr. Hodd, the County Physician of Newark, has ordered an inquose to be held in the case of Ru-delph Brichschlaesfer's child, just deceased. Rudolph with the very simple surname is a German grocer, who does a large business at 62 Prince street. His child was sick with the smallpox and died from it. The authorities are advised of the

ASTOUNDING PACT
that he entirely neglected to procure the services of a physician. Indeed, he admits it, and gives as a a physician. Indeed, he admits it, and gives as a reason that he was afrail it he sent for one he would have to hang out his smallpox banner on the house iront, and thereby would drive away his customers. This admission is equivalent to a declaration on his part that his child's life and the lives of his persphors were of no account when weighed in the balance with the profit of a few pounds of tea, sugar, ac. It is the intention of the authorities to fully investigate this case and have doled out to tudopin a measure of Jersey justice, which will prevent others from limitating the unnatural father, if, indeed, another such is to be found.

PRIGHTPUL PALL PROM A BELL TOWER.

On Saturday evening Mr. Anton Lambrecht, carpenter by trade, called to see his employer, liv-ing in Dominick street, and, after leaving, started down South Fifth avenue. In passing the new Caththe beli which had been erected the day previous being rung in a bungling manner, and proposed to a friend with him to ascend the tower and show the man how to ring the bell. Accordingly they started up, but just before reaching the spot where the bell was hung Lambrecht stumbled or slipped and fell through the well hole to the second floor, a distance of nearly seventy feet, thus fracturing his skull and crushing nearly every bone in his body. He was taken up insensible and conveyed to the Eighth precinct station house, where death ensued shortly atterwards. The remains were subsequently taken to the Morgue by an amoulance in charge of Warden Brennan, of Bellevue Hospital. Coroner Keenan yesterday held an inquest on the body, and the jury rendered a verdict of accidental death. Mr. Lambrecht was thirty-three years of age and a native of New Jersey. He lived at No. 103 Norfotk fireet, where he has left a widow and six children, the eldest of whom is eight years of age and the youngest six months.

### OUT HIS THEOAT.

Adam Williamson, the printer, who, on the 31st suffering from pecuniary embarrassments, besides which he was thought to have been slightly de-ranged. Williamson was forty years of age and a native of Scotland. Coroner Keenan was notified to hold an inquest.

### SUICIDE BY DROWNING.

On Friday evening James Behan, a man thirty-five years of age, who had been drinking to excess of late, deliberately jumped into the dock, foot of drives eventh street, North River, and was drowned before he could be rescued. The body was soon recovered and subsequently taken to mu late residence, 420 west Thirty-fill street, where Coroner Keenan was notified to hold an inquest.

#### FELL PROM A BUILDING. Coroner Keenan was yesterday notified to hold an

298 Hudson street, from the effects of injuries re-ceived by a fall from a building, in Futy-sixth street, about ten days ago. STOLE A HORSE AND WAGON. James Wall, of No. 449 West Thirty-third sireet, was arrested by Officer Pratt, of the Sixteenth pre-cinct, on Saturday, on complaint of Michael O'Sul-livan, of 159 West Thirty-third street, who charges

inquest on the body of John Degen, thirty-seven years of age and a native of Germany, who died as

# that he stole a horse and cab from him, valued at \$415. The property was found in his possession. Upon being arrangued before Justice Cox, at Jefferson Market, vosterday morning, he admitted the charge, and was locked up to answer.

At eight o'clock last night a team of horses at tached to a coach driven by John Cassidy, of 206 We t Forty-first street, ran away at the corner of Whet fourth street and Eighth avenue. Cassidy was thrown from his seat to the ground and had his lett ear torn off. He was attended by a physician and sent to Bellevue Hospital.

#### THE NEWARK PIRE.

The Loss Only \$10,000—Schrader Improving.
The figures obtained on Saturday night from responsible parties regarding the loss by the destruction, in part, of the Market Street Hospital struction, in part, of the Market Street Hospital building were greatly exaggerated, and it now appears that the loss will not overreach \$10,000.

Mr. White himself expresses his surprise that the damage should turn out to be so comparatively small, considering first fears, and attributes the pleasing fact to the brick partition in the building, which stayed the fiames from swallowing up everything. Gustave Schrader, the Market street crossing, was still silve last evening. There is now some hope of his recovery.

### PICKPOOKETS IN HOBOKEN.

PIORPOCKETS IN HOBOLEN.

Yesteriasy afternoon three men were brought before Recorder Bohnstedt on a charge of being professional thieves, who ply their avocation generally on the ferryboats between New York and Jersey, and "run" the horse cars throughout Hudson county. On Saturday evening they came to Hoboken dressed like mechanics to avoid suspicion while working among the passengers on the cars. As they were watching their opportunity in the Morris and Essex depot, Chief Donovan pounced on all three and couveyed them to the pelice station. Here they gave their names as James Thompson, John Williams and George Knowies, each being about thirty years of age. The Chief, however, knows that the so-cailed Thompson and Williams are brothers, whose real name is Moore. They were discharged in the evening, no direct proof being had against them. Their countenances were closely scanned by a number of citizens whe had come for that purpose. The men are menalers of an organized and extensive gaug that operace effectively among the raliroad and ferry passengers.